

## PSALM 2

This page is connected to the Dec 2009 issue, in which you were encouraged to find information under “Articles” on our website relating to Psalm 2. The comments I have chosen for you have come from a book, *Searchlights From The Word*, written in 1926 by one of the great London preachers of the past, Rev. G. Campbell Morgan (reprinted in 1994 under the title *Life Applications From Every Chapter of the Bible*). One copy I bought at a second-hand book shop (under the original title) had apparently been given as a Christmas gift in 1943, during WW2. I think Morgan’s reference in the last sentence of his notes on 2 Chronicles 22 refers to WW1. In *Searchlights From the Word*, Morgan writes a summary for every chapter of the Bible, having taken a verse/section and use it to present, in his view, a pre-eminent thought of the chapter. I have chosen three chapters which have significance to the tremendous evil that is being perpetrated in our times. These summaries are intended for your encouragement, to show that God is working even in times when the world is overwhelmed with evil. The first (Psalm 2) gives the general principle. The last two (2 Chr. 22 & 23) give a specific example from OT history that shows us this very principle at work! (*Underlined bits in brackets below are added by me.*)

***He that sitteth [sits] in the heavens shall laugh.***

**Psalm 2:4.**

This is an arresting statement. Thrice only in the Bible is laughter predicated of God; here, and in two other Psalms, viz. [that is/namely] 37:13 and 59:8. In each case it is the laughter of derision, of contempt; and in each case it is the expression of contempt for those who in foolish pride of heart oppose themselves to Him, and to the purposes of His love for men. He laughs at the kings and rulers who oppose themselves to the King Whom He has appointed to bring blessedness to the sons of men. He laughs at the wicked who plotteth [plots] against the just. He laughs at bloodthirsty men. This derisive laughter of God is the comfort of all those who love righteousness. It is the laughter of the might of holiness; it is the laughter of the strength of love. God does not exult over the sufferings of sinning men. He does hold in derision all the proud boastings and violence of such as seek to prevent His will for the blessing of humanity, through the establishment of righteousness. There is no note in the music of this glorious song of the coronation of the Son of God more full of comfort than this which tells of the contempt of God for those who covenant together to revolt against His government. His laughter is reinforced by the speaking of His wrath, and the vexing of His displeasure. Yet this Hebrew singer knew the deepest things of his God, for the last of the song is an appeal to kings and judges to yield themselves to the ordained authority, and so to find the blessedness of those who put their trust in the anointed Son.

***“The house of Ahaziah had no power to hold the kingdom”***

**2 Chronicles 22:9**

Ahaziah was the youngest son of Jehoram. Immediately succeeding his father, he reigned for the brief space of one year, during which he was completely under the evil influence of his mother, Athaliah, the daughter of Ahab. In these words of the chronicler we are reminded of a truth of invariable application, that, namely, of the powerlessness of evil. There are hours in human history when it seems as though evil were almost all-powerful. It entrenches itself in great strength; it builds up great ramparts; it inaugurates policies characterized by the utmost craft and cleverness. It seems to be able to bind together a kingdom which is invincible. All this is false seeming. There is no finality, no security, in the apparent might of iniquity. Sooner or later, irrevocably, inevitably, the trenches are broken through, the ramparts are flung down, the policies fail, and the kingdom which seemed so secure is dashed in pieces like a potter’s vessel, by the strength of God, which is ever the strength of righteousness and goodness. Neither powerful autocrat, nor mighty confederacy of statesmen, can establish a kingdom or an empire by fraud, by violence, by corruption. Nothing will hold a kingdom or an empire or a commonwealth together in strength other than truth and justice and purity, the things of goodness, which are the things of God. Once again we have to say this is ancient history, but it is as modern as the break-up and disintegration of those great powers which in our day we have seen crumble to dust.

***“She looked, and, behold, the king stood by his pillar at the entrance”***

**2 Chronicles 23:13.**

There is tremendous dramatic power in that sentence. It is a further proof of the truth emphasized in the words of our previous note, that of the powerlessness of evil. Athaliah had done everything within her power to secure her own position, and to gain her own ends. With vindictive cruelty she had, as she thought, destroyed all the seed-royal of the house of Judah. She was wrong. No evil passions, however thorough their methods, are able to frustrate Divine purposes. Against the wickedness of one woman, God had set in motion the compassion of another. Jehoshabeath had rescued Joash, and for six years with patient persistence had cared for him under the shelter of the Temple. Now at last the day had come when the well-kept secret should be divulged. The boy was brought out, anointed, and crowned amid the plaudits of the people. Athaliah, hearing the shoutings, came to the Temple, and: “She looked, and behold, the king stood by his pillar at the entrance.” Then she knew the powerlessness of evil. In vain she cried: “Treason! Treason!” Her own treason against the true and abiding King of the nation was defeated. Thus; sooner or later, and in ways equally dramatic, the moment arrives when those who plot and plan against Heaven and righteousness, find themselves looking at the evidences of the triumph of God and of goodness over all their wickedness.